

129m 20

2

694. h 2
26

A
S E R M O N,

P R E A C H E D,

At the DRUM-HEAD, in the *Queen's Square*, LANCASTER,

SUNDAY, OCTOBER the 1st, 1786,

B E F O R E

Major-General Sir GEORGE OSBORN, Bart. and many of
the Officers and Soldiers of the 40th Regiment,

U P O N T H E

DELIVERY of the NEW COLOURS.

To which are added:

The FORM of the CONSECRATION of the COLOURS,

A N D

The REGIMENTAL ORDERS given out by the Colonel.

By GEORGE VANBRUGH, L.L. B.

Chaplain to his Majesty's 40th Regiment and Chaplain to the Right Hon.
Lord RIVERS.

L O N D O N:

Printed for J. JOHNSON, St. Paul's Church-Yard, and T. and J.
EGERTON, opposite the Admiralty, Charing-Cross.

M.DCC.LXXXVI.



T O

Sir GEORGE OSBORN, Bart. L.L.D.

Major-General of his Majesty's Forces,

Colonel of the 40th Regiment,

And one of the Grooms of his Majesty's Bedchamber,

This DISCOURSE,

Written in Compliance with his Desire,

IS INSCRIBED,

With the sincerest

And most grateful Respect,

By his most obliged

And most obedient Servant,

GEO. VANBRUGH.

Head-Quarters, Lancaster,

October 6, 1786.

T O

SIR GEORGE OSBORN, Bart. L.L.D.

My dear Sir,

I have the honor to acknowledge the receipt of your letter of the 10th inst.

and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,

Wm. Pitt Rivers



Yours faithfully,

Wm. Pitt Rivers

Accepted for delivery by the Post Office

Wm. Pitt Rivers

Wm. Pitt Rivers

Wm. Pitt Rivers

A

S E R M O N, &c.

1st St. PETER, 2d Chap. 17th Ver.

Love the Brotherhood : Fear God : Honour the King.

THESE words of the apostle, like many other in holy Scripture, are so far independent as not to require any introduction from the preceding part of the chapter to shew you on what occasion they were addressed. They are clear and intelligible to every capacity. For this reason I have selected them for our serious and devout attention on the present solemnity. I shall therefore proceed immediately to make a few observations, for the purpose of enforcing these three important injunctions,

junctions, separately, in their order. May Almighty God record them upon all our hearts, and dispose us to the constant exercise of them in the whole course of our lives and actions !

I. The apostle first exhorts us to love the brotherhood. By this he implies, that we should exercise unfeigned and universal charity to one another. The true spirit of charity is the love of God in our hearts, diffusing its influence to all mankind. We should constantly remember we are the children of the same Almighty Parent who ever consults the good of his creatures, and "whose tender mercies are over all his works." For what purpose did our Creator place us amidst human society, but that we might cultivate benevolence, and all of us, in our several situations, contribute to the general felicity ! The good we may be able to do in our sphere of life, whether great or small, will be sweet to us in our passage through this mortal state. It is delightful, even in imagination, to conceive, how great happiness would arise from our becoming universally benevolent, — attentive to the advantages and inclinations, — the hopes and fears, — the wants and sorrows, — of one another !

" Universal charity, or love, is the fulfilling of the law. —
 " For this," says the apostle St. Paul, " thou shalt not commit
 " adultery ; thou shalt do no murder ; thou shalt not steal ;
 " thou shalt not bear false witness ; thou shalt not covet : and,
 " if there be any other commandment, it is briefly comprehended
 " hended

“ hended in this saying, namely, thou shalt love thy neighbour
 “ as thyself.” This is the very essence of Christianity; and,
 without this, all its other excellences must come to nothing. —
 One memorable passage is alone sufficient to ascertain this. St.
 Paul, in his 13th chapter of his 1st Epistle to the Corinthians,
 assures us, that the spirit of benevolence and love excels every
 other quality we can possibly be possessed of. He even proceeds
 so far as to affirm, that, if we were adorned with all the virtues
 attainable by human nature, — with the knowledge and elo-
 quence of an angel, — with the power even of working mira-
 cles, — with such a contempt of the world as to give all our
 goods to feed the poor, — and with zeal to suffer martyrdom for
 the cause of our religion, giving our very bodies to be burned, —
 yet, if we are destitute of this spirit of brotherly affection, we
 should, in reality, be as nothing.

II. In the second division of the text, we are exhorted to
 fear God: to fear that God, who created us for the exercise of
 brotherly affection, and the benevolent purposes of promoting
 social felicity. By this fear of God, the apostle includes the
 exercise of the whole of our duties towards the Almighty, with-
 out which we could enjoy neither public or private happiness. —
 And, that every one of us may practise these to the utmost of our
 power, I shall endeavour to place before you its true and genuine
 foundation.

First,

First, from the light of nature ; which bears testimony to his wisdom, his power, his justice, his goodness.

Neither can any impropriety here follow from the mention of this attribute of the Almighty, his goodness ; for, in the proper explanation of the fear of God, it must of necessity be supposed such as may be worthy of the divine nature to receive from rational creatures. A servile or superstitious fear is therefore carefully to be avoided : for, if we represent the supreme Being as the author of evil to his creatures, as an austere governor, easily provoked, resentful and implacable, — these notions of the Almighty must naturally excite in our minds such a continual fear of him as must be attended with pain and abhorrence ; as he would then be supposed an enemy to our happiness, — as a Being, whom on that account indeed we might dread, but knew not how to avoid. This, therefore, cannot be that fear we owe to God.

But we are taught always, in our conception of the Almighty, to include in it this amiable perfection, his goodness ; whence only can arise that fear which is truly acceptable to God from rational creatures, namely, a filial or religious fear. — This, deriving its origin from a profound reverence and regard to his infinitely-adorable perfections, if it be allowed to have its proper effect, must produce in us a most hearty and sincere disposition

position to his honour and service, accompanied with a vigilant and constant care never to offend his goodness, and thereby incur his heavy displeasure.

But the full and perfect light, in which we are to view the Almighty, can be obtained from Revelation only. By the light of nature, thus improved, we are taught to consider God as a Being, not only of infinite wisdom, power, and goodness, but that he certainly sees every secret of the heart; “ that there “ is not a single word in our tongue, but he knoweth it altogether;” that he will most assuredly bring every work into judgement, and reward or punish in a future state.

How greatly enlarged are our ideas of the Almighty from the prospect and consideration of a future state! This it is in the power of Revelation alone to prove, in any satisfactory manner, to an anxious and enquiring mind. To this we are to have recourse for the full knowledge of a truth of the very utmost importance to all mankind, — the proper fear of God, — such as is worthy of our nature to entertain, and of his infinitely-adorable perfections to inspire; and is indeed, in the words of our most excellent church, “ a service which is perfect freedom.”

III. In the last division of the text, we are commanded to honour the king. This injunction has the former two for its foundation: for, our Almighty Parent created us for happiness,

B

to

to which a well-regulated society is eminently conducive; submission to government, therefore, which is essential to its existence, must be derived from God. Brotherly affection and the fear of God are the principles from which we derive the divine original of government.

By honouring the king, the apostle affirms, — that we should honour and be subject to all those who are placed in authority over us for the public good: “ whether to the king as supreme, “ or unto governors as sent by him for the punishment of evil-doers and for the praise of those who do well.” And, now, every one here present will perceive more particularly how our subject applies to the occasion of our solemn assembly, and that the king cannot be honoured in a higher degree than in supporting his crown and dignity against the violence of his enemies. — And, if the Scriptures enjoin us to honour the king, with how much alacrity must we practise this duty to our most gracious and excellent sovereign, who possesses all the great and milder virtues that can adorn the human heart!

No person, surely, by attentive perusal of the holy Scriptures, and by calling to mind the virtuous and noble characters of the British army, can possibly have the least shadow of doubt but that the good Christian and the valiant soldier are perfectly compatible. Instances to this purpose are deducible from various passages and relations in the Scriptures.

When

When the soldiers, who came among the people to John the Baptist, to repent them of their sins, earnestly requested to know by what means they might escape the wrath of the Almighty, and obtain salvation through the Messiah, ("What shall *we* do?") he most solemnly declared unto them the fundamental parts of the Christian soldier's duty: "Do violence *
 " to no man, neither accuse any falsely; and be content with
 " your wages." And the highly-honourable mention of Cornelius, that good centurion, to whom an angel was sent from heaven to direct him to the means of full instruction in the truth, is very remarkable: "That he was a devout man, and one that
 " feared God with all his house; which gave much alms to the
 " people, and prayed to God alway." "In short," (says an amiable and ingenious writer,) "there are few professions in life
 " that may give scope to so many Christian virtues as the military. In him, who merits the character of a good soldier, we
 " expect to find modesty, moderation, gentleness, patience,
 " clemency, and purity of manners; and they, who have been
 B 2 " much

* By prohibiting violence here, the Baptist does not mean to forbid war and bearing arms against the enemies of our country: he expressly enjoins the soldiers to be content with their wages; but this he would never have commanded, if the service, which they performed as the condition of those wages, had been the violence he forbids.

“ much in the world, must have met with many instances to
 “ warrant this expectation.”*

In the present imperfect state of this world, and till that blessed future season of universal peace and righteousness shall arrive, “ when nation shall not lift up sword against nation, neither shall they learn war any more ;” when the native tendency of the Gospel of Christ shall attain its entire effect ; when the state of this world shall be a state of returning innocence, discord and contention shall be abolished, and all nature shall flourish in peace ; — no character can be more noble and exalted than that in which valour and virtue are connected. These endowments may, with the greatest truth, be affirmed to unite in general in the British army. And, among this brave nation, none can be more truly deserving of the name of soldiers than the gallant regiment I am now addressing. The very remembrance of their important services to their country must warm and animate every breast with affection, gratitude, and veneration. What must then be the sensations of those who have the honour to belong to this regiment ! when they call to mind the
 renown

* Dr. Beattie's Evidences of the Christian Religion, 2d vol. page 115th.

See also farther proofs, that the good Christian and soldier are compatible, in Mr. Paley's admirable work, his Principles of moral and political Philosophy, 2d vol. page 433.

renown they gained at the battle of German-town ;† and when they recollect the honour they acquired at Fort Griswell, where their intrepidity was the admiration of the British troops in every part of the globe !

The distinguished character which they maintained in the West-Indies, and in the former wars, must excite a satisfaction in the breasts of those who have entered the 40th regiment since the war. This, I am authorized to declare, the Colonel himself powerfully feels ; who, from the most lucrative situation in the profession, has obtained from his sovereign the utmost ambition of his life, to be placed at the head of a regiment, one of the most celebrated in the army for their courage and military behaviour.

And the soldiers may be assured, that, under the officers who have borne a share of their toils and glory, — under those who feel the greatest object of their wishes in the power which enables them to reward military services and proper conduct, — they shall enjoy every comfort in life that can possibly be procured, arising from a due attention to their present and future interests.

I shall

† At the battle of German-town, October the 4th, 1777, the 40th regiment felt their consequence in keeping the enemy from attacking the British line for nearly two hours, by remaining in possession of the distinguished house, under the command of Lieutenant-Colonel Musgrave.

I shall conclude by recommending to you the divine and emphatical injunctions of the great apostle, which ought to be the great rule of your lives and the grand directory of all your actions; and which, while you continue steady members of an earthly kingdom, will confer a far higher privilege, by instructing you how to become the faithful servants and soldiers of the great Captain of your salvation, Jesus Christ: "Put on the whole armour of God, that you may be able to stand against the wiles of the devil. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all things taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked: and take the helmet of salvation, and the sword of the spirit, which is the word of God."



The

The FORM of the CONSECRATION
of the COLOURS of the 40th Regiment,
at Lancaster, October the 1st,
1786, delivered there by Major-General
Sir GEORGE OSBORN.

1. **T**HE circle formed,—the orders of the day read,—the circle then reduced,—the colours uncased, and delivered from the adjutant to the colonel, by him to the major, and by the major to the ensigns, who received them with a bended knee. — The music, when the colours were delivered to the ensigns, struck up, “ God save the king.”

2. The colours then took their post in the center, — marched from the center to the right, and from the right to the left, and then

then back to the center again, — the regiment presenting their arms, — officers saluting, drums and music beating and playing “ God save the king.”

3. The circle formed, — prayers read by the chaplain of the regiment on the drum-head, — a psalm sung, and a sermon preached.

4. The regiment again formed, and a general salute, after which the colours took post, advanced in front of the regiment about ten paces. The regiment was then faced to the right, and marched towards the colours, — opened their ranks by companies, and passed on each side of them, observing, when they came with their center opposite to the colours, to turn to the right and left inwards; — halted for one minute, and looked steadfastly at the colours, and then moved on to allow the other companies to do the same, after which the regiment formed, — the grenadier-company took the colours under their charge, and lodged them at the commanding officer's quarters.

O R -

ORDERS. October the 1st, 1786:

PAROLE, MUSGRAVE.

TH E regiment will receive their new colours this day; and Major-General Sir George Osborn, being happy on this occasion in expressing his satisfaction in the appearance of the regiment, makes no doubt but the attachment, which the 40th entertain for the honour of their colours, will gain the same laurels to these with which the last were crowned.

The soldiers of the regiment who served the last war may rely upon every attention from the colonel to their merits, as he can never feel a greater satisfaction in life than in rendering them every comfort he may be able to obtain in reward of their former service.

The colonel hopes the young soldiers will feel, with him, a full sense of the honour of belonging to a regiment of such distinguished merit; and, that those, who may be most desirous of reflecting a future credit upon it, may be more known, it is his intention to establish an *Order of Merit*, with which the regiment shall be more fully acquainted in future orders.

